

THE
MALICE

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OF THE
Rebellious Husband-men

AGAINST

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The True Heir.

Plainly discovered

In this Brief **REPLY**

TO THE

Blasphemies, Lies, and Slanders,
of *Ra. AUSTEN*.



By **JAMES JACKSON**, Author of the
Strong Man Armed Cast out, &c.

*Behold ye despisers, and wonder, for a work is wrought
in your days, which ye will not believe, though it be told
you.*

*And when they saw him, they said one to another, this is
the Heir, come let us kill him, that the Inheritance may
be ours.*

Printed in the Year 1676.

TA A L L C E

OF THE

Rebellious Husband-men

1710

AGAINST

The True Heric.

Printed and sold

In this Brief REPLY

TO THE

Blasphemous, Lies, and Slanders

of R. A. & W. S. V.

1710

By JAMES JACKSON, Author of the

Strong Man's Case out, &c.

Rebels as defiers, and murtherers for a work is wrought
in vengeance, which as without blood, though it be told

that when they saw him, they led one to another, this is
the first, come let us see him, that the inheritance may
be ours.

Printed in the Year 1710.

Ra. Austen,



Regard not the Censures of wicked and unreasonable men, 'Tis the living God that searcheth and tryeth my heart and reins; and since he justifies, who can condemn; yea, and I am known to many Thousands in *England*, yet know I not one person that will, or at least justly can, accuse me of any one of those damnable practices wherewith

thy Book is stult against me, who am a perfect Stranger to thee.

But no marvel thou sparest not to traduce me and others, when thou dreads not to shoot so many envenomed Arrows against the manifest appearance of the Son of God, who is come the second time without sin unto salvation; and hath set up his Kingdom in the hearts of a Despised Remnant, and is Revealing his out-stretched Arm to all Nations, that the Inhabitants of the Earth may learn Righteousness, and partake of his Salvation.

Now this is that which makes thee, and all the Merchants of *Babylon* angry, To hear of the great Shepherd and Bishop of Souls: That he is come to lead and feed his Flock himself; And that the gathering of the People must be only unto him.

This is that little Stone which is smiting the Image, which though it be part Gold, part Silver, &c. yet his Feet are discerned to be mire, and clay, with Iron, so not able to abide the day of his coming, but is falling; and shall be utterly overthrown by his power, though his first manifestation be counted as the day of small things.

And therefore I say 'tis for his sake, that thou, and others like thee, are so full of indignation, blood, and revenge, against all that love his appearance.

Nay, for thy part *Ra. Austen*, Thy Book bespeaks thee to be transported with inveterate madness, inasmuch, That thou regards not what thou writest against him or us, nor how thou belyes and contradicts thy self.

I have perused it, but will not trouble the Reader, nor my self, with the many absurdities, impertinencies, tautologies, lies, contradictions, and blasphemies, therein abounding; but hint only some few particulars, that all men may see how thou hast belied us, contradicted thy self, and blasphemed our principle, which is the everlasting truth of God.

p. 6.

Thou writes thus, *I shall not speak to reproach thee, or rail upon thee, or any of thy way; I say (saist thou) I will not bring against thee railing accusations, (well spoken Austen) but are not these fair speeches of thine lies in Hypocisie, (to use thy own words) which thou so often and falsely chargest upon us.*

Ep: to R.

For thou calls me as dangerous a person, with as subtle insinuating as thou ever yet met with: That in my Book intuled; *The strong man armed cast out*, I assert and maintain a false principle, viz. *That the true light is in every man and woman, and is sufficient, being believed in and obeyed, to bring them to Salvation, and, That whosoever will not receive and own this Doctrine, are accounted by me, Enemies to Christ;* and then charges me with lies in Hypocrisie and Blasphemies, because I assert this principle, and calls me uncertified Philistine, that do challenge and defie the Hosts and Armies of the living God; the Churches and Congregations of the Saints.

To which I reply, The Scriptures bear Testimony, *That Christ is the true Light, that enlighteneth every man, that comes into the world.* So that there is the Light of Christ in every man and woman; and this is no more a natural light, then the life of Christ is a natural life. For 'tis said, *in him was life, and the life was the light of men;* so that the light in man proceedeth from the life of Christ.

But wherein all my Book before named dost thou read these words, viz. *That the true Light is in every man and woman, although a measure of it, I affirm, according to Scripture, hath shone in, and appeared unto, all men;* and is sufficient for Salvation. They that receive not this Doctrine are Enemies to God, and to their own Souls: For this is the Condemnation, that Light is come into the world, but men love Darkness rather then Light, because their deeds are evil.

I will here appeal to the Conscience of men, and to the witness of God in thee, whether thou or I be that bold daring presumptuous Philistine, that defies the power and followers of the Living God.

Thou

Thou art indeed Angry with, and engag'd against the King of Saints, the true and rightful Heir, who is come to take possession.

Wo unto thee *Austen*, for thou art one with those Husbandmen, who despise the Heir, and therefore conspire against him to keep him out of his Inheritance, for where he comes to inherit, thence immediately parts all Babylonish trash and trumpery, deceit, sorcery, and witchcraft, and every unclean thing. Then down falls the False Prophet, the hireling Priest, yea, and begg-
ing Priests too.

There will then be no more Sale for their Wares and Merchandize. Then all false Births, Paintings, Images, dead Forms, and outward Worshipps, must all tumble into the dirt. And this is the reason why Thou *Ra. Austen* and *Tho. Hicks*, who thou so often quotes, &c. are so full of fury and indignation at his appearance in the hearts of men and women at this Day.

Here thou chargest me and others in these words, *Thou art* (saith thou) *in the gall of bitterness, and bond of Iniquity. Thy Fruits discover thee to be a very corrupt tree, bringing forth sour, bitter, poisonous, deadly fruits. Thy grapes are grapes of gall, and thy clusters bitter; and the like are the fruits of the leading Quakers amongst you, thou and they bring forth false Doctrines, Errors, Heresies, and Blasphemies against God, his people, and his truths; ye give heed to seducing Spirits, and Doctrines of Devils, speaking lies in Hypocrisie.* And to make this good, cites my Book p. 12. and saith, that I say, of many Thousands of the Lords peculiar people, *That they build not upon the true Foundation Jesus Christ, &c.* And then *Austen* breaks forth into a great rage, and saith in these words; *Now let me tell thee thou false Tongue, set on fire of Hell, hadst thou the true Light in thee indeed (as thou saist of thy self) thou wouldest sooner have chosen to have had thy tongue cut out, then to have spoken this Lye in Hypocrisie, or to have had thy head cut off, then to have wrote it. For if it is be better for a man than a Millstone was hanged about his Neck, and to be cast into the Sea, then to offend one of these little ones that believe in Christ, what thinkst thou will be the punishment of him that offends so many Thousands.* So saith *Austen*.

Rep. 1. Are not these reproachful speeches, and railing accusations both against me and others, contrary to thy word? Art thou not *Tho. Ra. Austen*, guilty of Lies in Hypocrisie?

2. But what rules the man to be in such a heat, sure something's the matter more then ordinary, for ye don't find him throughout his Book to be so outrageous as in this place.

3. Because therefore he hath neither fully nor fairly cited that particular of mine, which occasions this fret, and doth so vex him, that instead of propounding solid arguments against me, he runs into most bitter invectives, I shall introduce that particular at large, for the clearing of Truth, the satisfaction of the Reader, and stopping the mouth of this peevish Enemy, my words are, * These, having plainly declared the reason of my departing from those Assemblies, I shall witness faithfully to the truth, as it is known and practiced by the holy People of God called Quakers, with whom I now walk, and of whom I declare and testify, That they are built and rooted in and upon the right Foundation, even Christ Jesus the Lord, who is their Wisdom, Righteousness, Sanctification, and Redemption, in whom alone they are justified and saved, That Root from whence they receive life, nourishment, power and growth, is the only Foundation of the Prophets and Apostles, the Rock of Ages, the Stone which your Builders and their Brethren the Priests, ever rejected, disallowed, and set at nought, which is Christ in us, the hope of glory; whereupon it is evident, That we differ in the Root from all the people of the World, though of several forms and persuasions; for plainly the Papists, Prelates, Presbyters, Baptists and Independants, though they all differ in their Forms, Appearances, and circumstantial Opinions, yet do they all agree, and meet in one and the same Faith, Foundation and Root.

But The word and writings, declarations and testimonies of the Saints recorded in Scripture, are the foundation and ground of all other professing people in the world (as they pretended) and all of them being Strangers to that one Spirit that gave forth the Scriptures, are run into several Sects and Opinions, as they do carnally understand and conceive they have Rule and Teaching in the Bible; but however they will own no other Light, Law, Gospel, Rule, Revelation, and word of God, but their Bibles, [*viz. for their Foundation and Rules.*] But now this peculiar people, whom the Lord hath gathered from amongst all the Babylonish confusions and divisions under Heaven, are built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the Chief Corner Stone, in whom all the building fitly framed together, groweth into an Holy Temple in the Lord, so that they receive immediate Light, Life, Power, Rules, Refreshing, Revelation, Peace and Satisfaction, from that word

word which was before the World was made, even that Life, Power, Foundation, Root, Spring, and Fountain, in and by which the holy Prophets and Apostles were quickned, enlightened, anointed, inspired, and gave forth the Scriptures, which is Christ Jesus the word of God, the power of God, the Son of God, the Light within, the only Saviour of the world.

Now I desire the Candid Reader to observe these two things betwixt me and mine adversary in hand. 1. How disingenuously and impertinently he answers my Assertions. 2. How this last recited particular shakes him at Root, and occasions such a great Commotion in his Spirit, that like the troubled Sea, he casts forth nothing but mire and dirt; but I have not done with him yet.

Rep. 4. But pray thee *Ra. Austen*, how ill do's this become thee thus to scandalize and reproach the Leading Quakers, as thou calls them, I say, how ill do's this become thee to call those spreaders of false Doctrines, Errors, Heresies, &c. with thy Pen, whom thou hast justified and commended with thy Tongue, and at the same junctio, thou went to most meetings of Friends in London, and heard several Friends declare; nay, after thou hadst heard *Alexander Parker*, thou went to him, and discours'd with him, and came and told *B. Clarke*, Stationer in *George Yard Lombard-street*, how sound thou found this *Parker*, and how well thou liked such and such, and could willingly joyn with them. Ah thou self-condemning Pharisee, what kind of dissimulation is this; who speaks Lies in Hypocrisie like unto thee? wilt thou charge others with dissembling, against whom thou canst prove no evil, and prove thy self such a Cheat, such a deceitful deluding soothsayer, as no civil society of men will tolerate.

But to proceed: This Author tells us, *That the Scriptures are Christs love Letters to Mankind, of the Spirit speaking in the Scriptures* (a strange and unscriptural expression) Well, but he brings it in often, and speaks of the Scriptures Revealing of Christ; and how can a man know Christ, or believe in him, but by the Scriptures. *A light to our paths, yea to our inward paths: And the tryer of Spirits, and the word of God;* but chargerth us, *that we sleight and undervalue the Scriptures, and teach others to do so too;* and therefore calls us *unreasonable and unthankful men, and insatuated.*

Rep. 5. There's no people that I know upon earth, whose principles, Lives, and Doctrines, are more consonant to the holy Scriptures then ours.

P. 66.

P. 77.
P. 23.

P. 25.

P. 27.
P. 75.

2. We esteem the Scriptures as a true testimony of Christ.

3. We slight not nor undervalue the Scriptures, neither do we teach others so to do; for they are of special service unto us in many cases; and serve also for the commending of our principles, live; and doctrines, to the Consciences of men, nevertheless we prefer Christ before them, for he was before them, and his name only is called the word of God.

Rev. 19. 13

But *Ra. Austen*, wilt not thou believe that thy Bible (if thou hast one) is made up of Creatures? If so, why then, like the unbelieving Jew, dost thou think in it, or from it, to receive the Spirit or Revelation of Christ, or that therein thou shalt have everlasting life; I tell thee thy perswasion is unscriptural, irrational, and Idolatry; for *he only that hath the Son hath Life, but he that hath not the Son of God, hath not Life*, though he have an hundred Bibles.

5. If the Scriptures be Gods love Letters to mankind, Then why do the teachers of your several Societies make merchandize hereof, and sell them up and down the Countries, as Mountebanks deliver out their Wares for ready mony: And when they have made up a parcell thereof, as the Apothecary dispenfeth his Bills, will sell a parcel of their own composing, for 5 10 or 20 l. per parcell, and to another place with the same parcell, and make as much more of it, and yet say these are Christs Love Letters to mankind, when in truth they use them to gull and cheat the simple of their mony, whereby some Familles, to my observation, have been so fearfully Priest-ridden, that they and their posterity have been utterly impoverished.

6. As for the Spirit speaking in the Scriptures, 'tis such an expression as the Bible gives no warrant to credit. I read of the Spirit speaking in men, but never heard of the other before. In fine, this I affirm, That the Spirit of God speaketh neither through thee, nor in thy Book; for the Scriptures say, *no man speaking by the Spirit of God, calleth Jesus Christ accursed; neither can any call Jesus the Lord, but by the Holy Ghost.*

7. In the last place, As to the preceding matter, I reply, and desire the impartial Reader to take notice, That the Scriptures do not testify of themselves, or bear witness for themselves, but the whole scope and tendency of them is, to direct to another object; yea, let me come near to you, they point mankind to a living inward principle, to an inward Law, to an inward Temple;

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an inward Word an Inwardship, to an inward Teacher and Comforter, and to an inward Kingdom, &c. as will more fully appear so thy satisfaction, if thou consult but these few, instead of many.

The word is nigh thee, saith Moses, even in thy heart, &c. So Ro. 10. 8. Deut. 30.

Is not my help in me, saith Job, and is wisdom quite driven from me. 24.

And, saith he, why persecute ye me without cause, seeing the root of the matter is in me. chap. 19. 28. Job 6. 38.

There is a Spirit in man, and the inspiration of the Almighty giveth them understanding. 32. 8.

The Law of his God is in his heart, none of his steps shall slide, Psal. 37. 31.

Behold, thou desirest truth in the inward parts, and in the hidden parts thou shalt make me to understand wisdom. 51. 6.

Thy word have I hid in my heart, that I may not sin against thee. 119. 31.

Keep thy heart with all diligence, for out of it are the issues of life, Prov. 4. 23.

Isaiah, Jer. Ezekiel, and other the Prophets, spake of Gods giving his Spirit, and putting it in man, and of writing his Law in their hearts, &c. So Christ in all his Doctrine and Parables, directed to an inward Spiritual Worship, &c. And expressly told the Scribes and Pharisees, That the Kingdom of God was within them, Luke 17.

And saith Paul, That which may be known of God is manifest in men; for God hath shewn it to them. Rom. 1. 19.

He is not a Jew that is outwardly, neither is that Circumcision which is outward in the flesh; but he is a Jew that is inwardly, and Circumcision is that of the heart in the Spirit, &c. 2. 12.

For God who commanded the Light to shine out of Darkness, hath shined in our hearts, to give the Light of the knowledge of the glory of God in the face of Jesus Christ: but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Examine your selves, prove your own selves, know you are your own selves, how that Jesus Christ is in you, except ye be Reproved. 5. 1 Cor. 13.

Wherefore laying apart all filthiness and superfluity of naughtiness, receive with meekness the implanted word, which is able to save your souls. 1. 2. 22.

We have also a more sure word of prophecy, unto which ye do well to give heed, as to a Light that shineth in a dark place till the day dawn, and the day star arise in your hearts. 1. 2. 23.

Now it is evident from these, as well as from many other plain Scripture testimonies, That there is an inward manifestation of God, in the Scriptures say, which is manifest in the heart: And from the last cited text saith, ye do well to keep his word, and

this. Here I'll show thee how to fight, thou dost say.

Page 109. Comparing the Light within to Bath, thou sayst, he
is a blind God, he hath eyes indeed but cannot see, cannot hear
hear, hands and feet but he cannot move; I answer, I tell thee, he
can see, hear, and move.

Page 111, 112. Thou saith, there is a light within, which discerns
many things both good and evil; I answer, I tell thee, it discerns
accordingly. It sees, and works, and moves several ways towards that
which appears to be good; according as it apprehends it, and against
that which is evil, according to the measure of Light that is in the
Conscience, which the worst of men have in them; and therefore are
inexcusable in going against it.

Let the Reader judge how much confounded thou art in this
matter: But this is nothing with thee who heard Friends de-
clare, bought Friends Books, and justified their Doctrines and
Principles to Ben. Clarke, and yet hast forged these Lies in thy
Book against us and our principles.

4. These 10 pieces of Ordinance thou calls them, and hast
planted and levelled them against the Light within; I tell thee,
they are not of Gods planting, neither hast thou levelled
them against a Towering wall, but against a name only which is
a strong Tower, even the Rock of Ages, wrought thee *Austen*,
for thou hast undertaken a most fearful, unprosperous, and self-
destroying enterprize.

No weapon that ever yet was formed, or that at any time for
ever hereafter shall be formed against it, shall prosper; and every
tongue that riseth against it in Judgment, will God condemn.

5. And who but such an Impostor as this *Austen*, nay, who
but men in private, would trouble themselves, and take such pains
to draw all their Forces out against that they call a Creature, an
Idol, a God that is no better then *Baal*, then *Dagon*; I say what
needs all this wast labour, Did not *Dagon* fall before the Arke
without any of mans help. And if the Light within were not
of God, it had fallen of it self long before now.

But I assure thee, thou and all thy partakers will find it that
burdensome Stone against which ye shall weary and wear out your
selves in vain. Neither your black Mouths, your paper Guns, nor
the gates of Hell, shall prevail against it.

In Fine, To what end is all this clamour, outrage, and Blas-
phemy against truth, but to prejudice peoples hearts against the
appearance of the Son of God: For whom this is my Testi-
mony,

